

that could be felt. Every service he conducted inspired many hearts and changed many lives.

Brother Yoder is an exceptionally forceful speaker. His ability to organize religious forces is remarkable. Tho his visit at Ashland was brief, he has left a deep impression upon some of her best people. They frequently inquire about him and hope he will return to Ashland to work further among them. From one endowed with talents, fitted thru education, and greatest of all, wholly consecrated as Brother Yoder is, the church may expect noble service and great things.

The spirit of the meeting cannot be better expressed than in the song, "I'll live for him who died for me" which seems to be a favorite with Brother Yoder and which was sung so many times that we all have learned to love it more. May that sentiment remain with every student of Ashland College making his life one of loving service for the Master. And may God richly bless both the leaders and the hearers of these services that their faith may not waver and their zeal not grow less fervent.

Religious Controversy.

Experience has shown that as a missionary agency or an evangelizing process, religious controversy is not a distinguished success. In all such debates the great majority of the hearers or readers are ranged on either side as partisan, with a pre-determination to find themselves victorious in the end. Both mind and conscience are closed against the arguments of the other side, sectarian feeling and prejudice are aroused, and while little or nothing is gained to truth, much is lost to charity. It is for these and many other reasons that we deprecate the kind of religious controversy that usually obtains between champions of opposing sects and antagonistic creeds. Brotherly discussion of divergent views is highly beneficial, but rancorous debates between sectaries, who each believes that his church is the whole thing, makes satan hilarious. We do not like to hear it any more, nor to see it in the columns of a respectable church paper. We regret that we were compelled in self defense to indulge in some rather plain talk of the controversial kind last week. We were assailed and abused by a journal that ought to set a better example.

There was a particular and very interesting reason why this vigorous assault was made on our reputation as a church. That reputation is dear to us. We have passed thru much tribulation to gain it. Years of labor and prayer have been expended in bringing our policy to that point of stability and effectual energy, of scriptural completeness and steady progress, which would satisfy the most cautious and conservative that the Brethren church furnished a spiritual home of the highest order, both of doctrinal faith and personal piety, and that it also possessed that guaranty of permanency derived from the manifest presence and blessing of the Lord. Time and circumstance have applied the test of Gamaliel: "If this work be of man, it will come to naught; but if it be of God, ye can not overthrow it, lest haply ye be found to fight even against God." The work has not been overthrown, but on the contrary has been strengthened and extended in a most gratifying measure, particularly of late years. We have now grown so strong,

so spiritually aggressive, and so much a menace to a particular neighbor church, that it seems to be necessary to them to rasp us with most uncharitable criticisms. It is a great pity, and we regret very much to see a manifestation of this spirit anywhere, on their side or on ours. At most we are but "two bands," so comparatively insignificant in the great religious world that we are hardly recognized. The world hardly knows that there are such a people as the Dunkards, and knows still less about the three sects of that fraternity. The spectacle of their squabbles about the "order", and other matters of equal importance, would be ridiculous if it were not pitiful. But it is inevitable that ethical forces must work out their destiny, in small arenas as well as in large ones, and the whole history of religion proclaims with a unanimous voice, that convulsions and divisions in the visible church are, and always have been, the symptoms, possibly of degeneration, but also of new spiritual vigor. It has always happened that when the old stock began to decay, a new and vigorous shoot sprang from its roots, and in the course of the years spread abroad its branches, a sheltering consolation to the weary generations of men.

Notwithstanding what we have said about the smallness of the Tunker sects, there is a sturdiness of virtue about them as a people, distinguishing and characteristic solidity of character, which is worth to us and worth to the world all it takes to maintain it. There is in the church as a whole a leaven of practical righteousness which we should guard and cherish as a precious heritage handed down from our fathers, a leaven which may possibly have worked farther out from us than we shall know until the final revelation of all things. How unfortunate therefore that we cannot rise to that broad minded comprehension of our mission in the world which would forbid contemptible bickerings among ourselves. We will engage not to say a word against the "order" as a *voluntary* asceticism upon the part of those who feel themselves called to it. It can not possibly have any value on any other basis. We say to our own people and to all others, and with all emphasis, that worldliness, in any of its thousand different forms and manifestations, is incompatible with the religion of Jesus Christ. A greater or less degree of this incompatibility exists in a vast majority of professing Christians, in all sects, not excepting any, not even excepting the one which boasts of its obedience of the "whole gospel." Wherever it exists it is a blight, a source of weakness, a poison to peace. Let our pastors preach against worldliness with a great revival of zeal. O that we could speak the word of wisdom here. There are thousands of young people of the very highest order to character, intelligence and virtue, who are looking toward us to find safe and inspiring spiritual homes in our churches. Shall we disappoint them? Brethren, are your churches such that you can look Jesus in the face, and invite these young people to come to you? If not, lift up the trumpet and implore them to stay away; implore them to go elsewhere, and bring not their blood upon your skirts. But rather become such a people, in all holiness, and faith, and love, and zeal, that it would be better for them to come to you than to go anywhere else in the wide world. If ever the call of God came to any people, it comes to you just now. "He that hath ears to hear, let him hear."